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who had entertained her for ten minutes at Mintaka Aghzi on the journey up. This lady had then been living with her father, the Beg of Mintaka, but had since married into Nadir's family. She rushed at D., patted her all over and began rearranging her hair, which had suffered from the gallop across the meadows from Tashqurghan. She also kissed her when leaving. A quite poor Tajik woman at Yurghal Gumbaz told D. that she had had nine children, of whom seven had died. One of her daughters had been very beautiful. "She died when she was still a bride," said the old lady. "She was very lovely, her eyes were full of fire.¹ She was so beautiful that I used to sit making clothes for her all day long."

The Tajiks use the word *chokan* for "bride," i.e. a wife who has not yet borne a child, whereas the Turkis as already mentioned reserve the term for an unmarried girl. Similarly the word *jawan* is used for a woman who has borne children, not as at Kashgar. A Tajik married woman wears big mother-of-pearl buttons over her ears, and at intervals of about two inches down each *chach* or braid of hair. The appetite of the Tajiks for medicine is in no way inferior to that of the Kirghiz. A lad was sent with us all the way to Yurghal Gumbaz to fetch back from our camp doses of castor-oil and anteczema which D. had prescribed for a baby and an elderly widow respectively. D. gave most careful and explicit instructions to the messenger, but it is quite likely that they rubbed the widow with the castor-oil and administered the anteczema internally to the baby.

Three days later we reached Loggaz at the northern foot of the Mintaka Pass, 14,000 feet above the sea. It had been cold even at Paik, the stage before, and I had adjured the Beg who was looking after us, to be sure and provide good *aq-ois* and plenty of firewood. Imagine our disgust, therefore, when we arrived at the bleak and open Loggaz camping-ground, just as the sun was dipping behind a snowy ridge, to find nothing but two miserable little huts, full of holes and smelling strongly, and not a scrap of firewood. The Beg was a long way behind with our loads, and there was nothing for it but to set to work and collect fuel for ourselves. All that was to be had in the valley was the tiniest growth of *burtsa* imaginable, plants the size of face-sponges and damp at that. After an hour we had collected a heap about two feet high, which

¹ The Turki word for fire (*ut*) is also used for love.

/The New Uighurs/

563 The Sinkiang nomad must buy his bride
[184] with a bride-price, but the sedentary Sinkiang bride is given
[583] away by her father. In addition he even pays all wedding ex-
[584] penses. Marriages are arranged by a "go-between", who usu-
[586] ally occupies a higher social position than either the bride or
[589] groom's families. As in all Moslem communities, divorce is
a relative simple matter for the male. Therefore, a consid-
erable number of women without family attachments are present
in all Uighur communities. These unattached women are usu-
ally engaged in employment as tailors, cooks, or weavers, and
thereby form a distinct social unit. As a rule they are identi-
fied with the household of their employer.

563 In general, all Uighurs are individualistic in character.
[621] However, the structure of the community with its irrigational
[182] problems gives them a collectivist outlook on life in parts.
[181] The families that form such an Uighur community are by no
means bound together by kinship obligations. Their communal
cooperation rests exclusively on the fact that without collective
effort and labor the community would perish.

563 Prior to 1949, no organized youth groups existed in Uighur
[561] communities, since in any Islamic community the male child
begins to participate in the activities centered around the
mosque at a very early age. All other youth groups were dis-
couraged. The young Uighur man becomes a full member of
[585] the community at the time of his marriage. He will receive
[885] title to any land or water rights only upon the decease of
the eldest male member of his family. Until then both he and his
wife work as members of the extended family group. A young
merchant usually will act as his father's representative until
the father's retirement from business affairs or his death.

563 Merchants are bound together in "guilds". However, these
[441] associations are not official institutions but were natural out-
growths of the merchants' self-protecting interests. Should
any member of the community be guilty of not paying his debts,
he will be prosecuted by the members of such a "guild", even
though he may have moved to another community. In each
locality or city, the merchant's "guild" is organized under the
leadership of an aqsaqal, who functions as a public official.

563 Individuals of the Uighur community who do not inherit any
[166] land, move to non-irrigated areas which nevertheless show
[241] possibilities of being irrigable. These new irrigation pro-
[425] jects are usually undertaken as the collective effort of several
families who move as a group to such a new area. This prac-
tice may explain population increases in Uighur occupied
areas.

563 New industries and the further development of natural
[198] resources may have some influence upon Uighur social struc-
ture, since these factors increase the wealth of both the